

# THE FIELD AFAR

ORGAN OF THE CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA

## MARYKNOLL

*Diligentibus Deum*

*Omnia Cooperantur*

*in Bonum : : :*



*To Those Who Love*

*God All Things Work*

*Together for Good.*

ENTERED AT POST-OFFICE N. Y., AS SECOND-CLASS MATTER.

Volume Thirteen  
Number Twelve

OSSINING P. O., NEW YORK, DECEMBER, 1919

Price \$1.00 a Year  
Twelve Issues Yearly



THE PHOTOGRAPHY PROFESSOR AND OUR FOUR DEACONS OUT FOR GAME.

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### The American Foreign Mission Seminary.

**Approved**—by the Council of Archbishops, at Washington, April 27, 1911.

**Authorized**—by Pope Pius X., at Rome, June 29, 1911.

**Object**—to train priests for missions to the heathen, and to arouse Catholic Americans to a clearer appreciation of their duty towards this need.

**Opening**—of Seminary for Philosophy and Theology, Ossining, N. Y., Sept. 18, 1912.

**Decree of Praise**—granted by Rome, July 15, 1913.

**Preparatory College**—established in Diocese of Scranton, Pa., September 8, 1913.

**Procure**—opened in San Francisco, September 13, 1917.

**Assignment**—to first field (Yeungkong, China), April 25, 1918.

**Departures**—four missionaries, Sept. 8, 1918; three missionaries, Sept. 8, 1919.

## THE FIELD AFAR

Founded in 1907. Appears monthly  
Owned by the

Catholic Foreign Mission Society of America, Inc.  
Maryknoll, Ossining, New York.

President and Treasurer, V. REV. JAMES A. WALSH  
Secretary, - - - - V. REV. JOHN J. DUNN

### TERMS

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### THE MARYKNOLLS

Seminary and Administration  
Ossining, N. Y.

Maryknoll Preparatory College  
Clark's Summit, Pa.

The Maryknoll Procure  
1911 Van Ness Avenue,  
San Francisco, California.

The American Foreign Mission  
Yeungkong,  
Province of Kwangtung, China.

*"Behold, I bring you good tid-  
ings of great joy, that shall be to  
all the people: for this day is born  
to you a Savior, who is Christ  
the Lord."*

\* \*

*Christmas is coming—*

*because*

*Christ has come.*

*But*

*The Coming of Christ has  
not yet been made known*

*to all peoples.*

*You are helping to do this.  
How far?*

\* \*

MAY the Peace of the Christ-  
mas tide bless you: may  
the charity of Christ fill you: and  
may you receive, as a special  
pledge of the Christ Child's love,  
a longing to spread the glad tid-  
ings of His birth to the uttermost  
parts of the earth!

\* \*

EVERYBODY is taking a turn  
at our Uncle Sam in these  
reconstruction—or destruction—  
days, and we venture an advice.

On the Atlantic Coast, put up  
the fences and make the immi-  
grants come through the turnstile  
slowly. Build wide the doors that  
open to the sea and push quickly  
through them the red rascals  
that are laying the trail of the  
serpent across this fair land.

On the Pacific Coast, let the  
landing turnstile move more rap-  
idly for a while and give John  
Chinaman a chance. He is not  
so bad as many believed him to  
be; he is better than thousands

who criticise him or hold him in  
contempt; he is a golden—not to  
call him yellow—angel in com-  
parison with the fiends of crimson  
hue who have been allowed to  
enter our gates.

John Chinaman is peace-loving,  
notwithstanding his occasional  
petty quarrels and firecracker  
celebrations; he is honorable in  
his contracts, patient, and plod-  
ding. Besides, he is intelligent  
and ready to be taught: and if he  
does not love God, at least he  
fears Him, and this is the begin-  
ning of wisdom.

But why John Chinaman? Be-  
cause he needs us,—at least,  
what is best in us,—and we need  
him.

John will solve the servant  
problem and will hasten produc-  
tion, bringing peace to homes,  
on which the security of the  
nation is built. And John well  
treated over here will wake up  
his cousin over there, with re-  
sults that might well astound the  
world. Give John C. a chance.

\* \*

CAN you do anything for the  
pagans in the United States?"  
writes a friend.

Only indirectly, we answer,—  
and we don't look for any con-  
siderable results.

It is hard to do much for those  
who have had the Christian  
Faith and lost it, especially when  
the loss has come, as is so often  
the case, through a preference  
for what the world has to offer,—  
money, social standing, and the  
flesh-pots of Egypt.

Yet, we believe that the spirit  
of foreign missions will make its

appeal to even an American pagan, if he becomes convinced of the sincerity and self-sacrifice that is back of it.

Besides, the spirit can not but bring down, even upon the pagans of this country, blessings that will dispose hardened hearts to supernatural influences.

Our work for the pagans of America will be much like that of Catholic missionaries for the pagans, cultured and uncultured, of Japan. They don't want the religion of Christ but our missionaries' toil moistens the barren soil with their sweat and blood, and later with their sanctified bodies.

Then, in God's good time, a visitation will come to pagans, American or Japanese. The hand of God will be revealed, and an operation, severe yet merciful, will be performed. So that eyes that now see not, will discover their Creator, and ears that hear not, will respond to the voice of the Son of God: *Come to Me, all ye that labor and are heavily burdened.*

\* \*

A "FIFTH AVENUE CHURCH" in one of our American cities reports that, after searching diligently the length and breadth of the land, it "can find no preacher of sufficient ability to fill its twenty-two hundred sittings" once on Sundays.

There is not a Catholic church in the same city that is not filled to crowding several times on that same day, and many a one is obliged to make of its basement an auxiliary chapel,—utterly irrespective of the oratorical powers of the priest officiating.

Wherein lies the key to this mystery? Simply in the fact that the non-Catholic church is admittedly filled by the preacher—the Catholic by the faith of the people.

Which religion, then, best answers the needs of men? Which were it better to preach "to all nations?"



*For a Child is born to us, and a son is given to us, and the government is on his shoulder: and his name shall be called Wonderful, Counselor, God the Mighty, the Father of the world to come, the Prince of Peace.*  
—Isaiah IX, 6.

Yet thousands of American Protestants and millions of dollars are now devoted to spreading the creed that calls for a Demosthenes to make it attractive, while as yet not a score of American priests are giving to the pagan world that Faith that alone can fully satisfy men's hearts.

Though our Divine Redeemer was eager at the age of twelve, how slow are we to be about Our Father's business!

\* \*

A FULL-PAGE advertisement in a Protestant mission magazine reads to this effect: "Wanted at once—twenty doctors for foreign mission service."

At first glance it reminds us of a shipyard appeal for riveters during the war days. It reveals also a characteristic of Protestant mission activity in this country, the effort to arouse the "Do-it-now spirit" among its supporters.

John R. Mott of Y. M. C. A. fame was one of the leaders in awaking Protestant foreign mission enthusiasm in our times, and he set up as the slogan of the movement: "The evangelization of the world in this generation." Of course, even Protestant tens

of millions will not perform the task in quite such record time, but we can see the advantage in convincing ourselves that this work of winning all men to Christ should not drag on from century to century, with a feeble attempt every now and then to win some one little sector. "Drives" for souls can be made as effective as were those on the Western Front.

\* \*

THE Bulletin of the Catholic Educational Association just at hand reports in full the Sixteenth Annual Meeting, held at St. Louis last summer. Of the eighty-eight pages granted to the Seminary Department for papers read at its conferences, thirty-three are devoted to mission subjects,—an index of present conditions and at the same time an encouragement to greater hopes for those who have been pioneers in the education of the American Catholic mind to the mission idea.

Even at the Convention, from these immediate efforts blossoms began to appear. The newly-organized Preparatory Seminary Section voted a resolution that, "alive to the importance of vocations to home and foreign missions," it "is resolved to encourage in every way possible vocations to those fields."

The dawn is breaking. Priests at home are realizing more and more that mission vocations are not a robbery of diocesan needs. Nothing is more certain than the wonderful reactive effect on home vocations of personal acquaintance with missionaries in pagan lands. A consequent personal interest in their activities is established, and acts as a continual stimulus to the generosity of wavering levites in seminaries and hesitating aspirants in preparatory schools. The extraordinary heroism of the foreign missionary preaches constantly to cleric and layman alike the war message: "These men have given their all forever. What have you given?"

### Items of Interest.

THERE are forty Mill Hill priests (English Foreign Missions) ready for the missions. Of these, nine will go to the Congo and fifteen to Uganda—both missions of Africa. The Preparatory School at Freshfield, near Liverpool, is extending its accommodations. Another, at Tilburg, Holland, will before long reach an enrollment of one hundred fifty.

The necrology of the Paris Seminary for the past two years records thirty-one deaths. Of these, one was killed by the enemy, the others died, as a rule, on the mission field, and we were rather agreeably surprised to note that the average life was not unusually low. Two had reached four-score, seven were over three-score-and-ten, eight above forty, and two in their thirties.

The American Director of the Holy Childhood Association reports for the past year total receipts of \$119,827.70,—the largest sum yet gathered by that Association—an excess of \$37,000 over the receipts of the preceding year. We hope that in five years there will be another figure on the left side of the decimal point. Congratulations to Fr. Knaebel!

*The Bengalese* is the latest American foreign mission magazine.

It will be devoted to the interest of the Congregation of the Holy Cross, whose priests, including several Americans, are laboring in East Bengal, diocese of Dacca, India.

*The Bengalese* starts with sixteen pages, illustrated and well edited. The subscription is fifty cents a year and the publication office is at Notre Dame, Indiana.

Welcome and long life to *The Bengalese!*

You might just as well—better, indeed,—make that Christmas gift a Maryknoll something. Look at the table (p. 269) and take your choice.

The man on the corner, these past few months, has been talking about a place called Shantung, in China. This is the first he had heard of Shantung, and the first time, probably, he had given a serious thought to anything Chinese. Perhaps Shantung will yet get some good Catholics out of the corner.

"To promote friendly relations between the United States and China, and to disseminate among the American and Chinese peoples, each to the other, a correct knowledge of the ideals, culture, and progress of the two nations", these are the objects of *The China Society of America*, located in New York City. Ex-President Taft is on the advisory council, the list of which bears several other well-known names.

The annual quota of Chinese students to be educated in America at the expense of our Government left China last August and all are now distributed among several universities and colleges.

The party consisted of eighty youths and was rendered assistance by the Y. M. C. A. in China, who furnished the students with letters of introduction to friends in America and dispatched wires so that the students would be met on their arrival here. Interesting! Entertising!

The *North China Daily News* records that at a recent meeting in Shanghai, the Protestant bishop of Hankow gave out these statistics:

There are 944 posts with 350 doctors and 320 hospitals.

There are 5000 primary schools attended by 86,000 boys and 45,000 girls, and higher courses are pursued by 13,000 boys and 60,000 girls.

The Protestant bishop adds that although he has in view no idea of commerce, "it is a fact, always more apparent, that business follows the missionary as it does the flag,"—an interesting statement.

*What pity is so like to Christ's as the pain of heart of a Christian over the pauperism of an infidel? What love in the wide world of charity can compare with love of souls? St. Paul, speaking of some of the men and women who labored with him for others' salvation, says, "whose names are written in the book of life."*

—Rev. Walter Elliott, C.S.P.

A press notice sent out by the Protestant Episcopalians plays on the theme that the Christian era is dawning for the Chinese, and, referring to their own activities, remarks the impression made by their educational work. It is interesting—and, we do not hesitate to add, inspiring—to read the following:

One has only to turn to the work of the two Episcopal universities, St. John's and Boone, to understand why this is so. From these universities have come such men as Wellington Koo, Chinese ambassador to the United States; Alfred Sze Sao-Ke, ambassador to Great Britain; W. W. Yen, minister to Germany at the time of the outbreak of the war; I. C. Suez, of the board of foreign affairs in the Central Government; Philip Tyau, in the Chinese legation at London; T. T. Wong, director of Chinese government students, who was recently assassinated at Washington; T. Z. Sung, secretary of Chinese government students at Washington; Y. T. Tsur, president of the Tsing-hua Government college for U. S. A. Indemnity students at Peking and C. T. Chao, Vice president of that college; L. N. Chang, the only Chinese lawyer admitted to the western legal association, at Hangkow; Y. J. Soo, founder and president of the Shanghai High School, a private school with 500 pupils; T. H. Wu, head physician of the Nanjing municipal dispensary; Y. N. Zung, head physician of the Sungkiang City Hospital, a private institution, and a host of others in the government and in educational and hospital work.

In just such ways is China being turned upside down. By education is the dust of centuries being removed. By inspiration men and women are raising their eyes to the dawn of new things. Through the ambassadors of the church is the false fading into oblivion before the true. And that the ambassadors may be supported and succored and made firm the nationwide campaign of the Episcopal Church in America comes to encourage her members to gifts and service.



## More About Father Price.

*It brings us nearer to China and the grave of Fr. Price, to read the circumstances of his last illness, his death and burial. These facts we share with our readers, so many of whom knew and loved our saintly co-worker.*

*From Bishop de Guébriant, the spiritual shepherd of our missionaries, come these words:—*

*Sept. 12, 1919.*

The entire Canton Mission is in mourning. We were on the fifth day of our Annual Retreat. Three of us, without waiting to complete it, went at once to represent the vicariate at the obsequies,—Frs. Gauthier, Jarreau and Déswazières. We immediately telegraphed and wrote to Yeungkong, to Sunyi (Fr. Meyer), and to Loting (Fr. Walsh).

What happened? Fr. Price for about a month, at the hospital of Causeway Bay (Hongkong), grew neither better, nor yet any worse. The doctor advised an operation for appendicitis. He hesitated. We counselled him not to lose time. He decided and was operated on, on Monday (Nativity of the Blessed Virgin). The news, the first three days, was good. But, they told us, the operation had been too long deferred; an internal abscess had formed, broken, and spread the infection. However, day before yesterday they wrote me that he was "not in danger."

May God's will be done! Maryknoll-in-Heaven is gaining intercessors. It is, in the eyes of faith, the most solid guarantee of stability, the proof that God has in store for your religious family a long and fruitful future in China. For only works destined to grow great are put thus early to the test.

We have written to console and encourage your young missionaries. Frs. Gauthier, Shi, and others, if necessary, are ready to join and help them. But the best thing

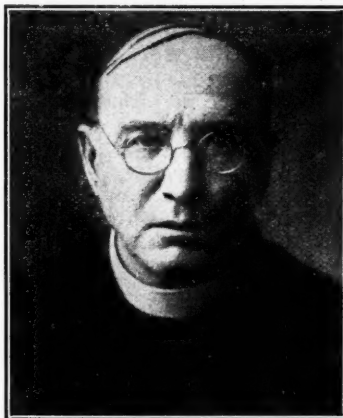
for them is to come here in a week or two, make their retreat, and await the arrival of their confrères.

Count on us to aid and direct them to the best of our ability.

May God console you in your sorrow. I feel for you deeply. Please accept my heart-felt sympathy.

Yours in Our Lord,

\*J. de Guébriant.



THE LAST PHOTOGRAPH OF FATHER PRICE.

Taken at Hongkong a year ago.

*No Maryknoller was at the bedside of Fr. Price when he died, and none was present at the obsequies. It was not to be, yet God provided a substitute in the person of a devoted friend of Maryknoll, Fr. Jean Tour of the Paris Seminary, who writes these details of the last hours:—*

Maryknoll-in-China was already founded on the virtues, the apostolic zeal, and the strenuous labors of the first missionaries you sent out just one year ago. This is, I think, your anniversary day, a good and very good day, indeed, the Feast of the Most Holy Name of Mary. Today, at precisely 10.10 a. m., your young Mission has received its second consecration, and a lasting blessing, by the happy and holy death of the venerable and saintly Fr. Price. What we feared yesterday is now a sad reality. It has been understood that Fr. Robert would wire at once to Bishop de Guébriant, and that Bishop

de Guébriant would wire to you and to Fr. F. X. Ford.

The good Father did not feel well yesterday. He passed a good night, but at three this morning awoke feeling unwell again. At seven he asked for the last Rites. He was told there was no hurry, that he could wait for me, but he insisted on receiving Holy Viaticum, Extreme Unction and the Plenary Indulgence.

Fr. Lemaire, a missionary of Canton, who is a convalescent there, yielded to his wish, and all the Rites were received in the most edifying manner.

When I arrived at nine, good Fr. Price gave me a sweet smile and a hearty hand-shake. He spoke very low, but quite intelligibly. I helped him the best way I could during a full hour. His hands and forehead were dead cold: had it not been for that, we would have felt no anxiety for the day. He was very quiet and even somewhat hopeful. Still, there was no doubt but that he was sinking. I spoke to him of all things dear to him: of Jesus, Mary, Joseph, of Our Lady of Lourdes, of Bernadette, and he was smiling and giving assent all the while. Then, of dearest Fr. Walsh, and of all the beloved Maryknollers, Maryknoll proper, Scranton, San Francisco, Yeungkong. At each name, he lifted his eyes Heavenward and prayed according to the thoughts and intentions I suggested.

At about nine-thirty, I understood that he was sinking more speedily. "Dear Fr. Price, you will kindly bless your friend Fr. Tour, and, in his person, dearest Fr. Walsh and all beloved Maryknollers of Maryknoll, Scranton, San Francisco and Yeungkong, won't you?"—

"Most willingly and from the depth of my heart," he replied.

"You offer now your sufferings, and even your life, for the prosperity of your beloved Society, and you pray and will ever pray that they all may do the work

of God in a truly apostolic spirit, don't you?"—"Most certainly." And as I bowed before him by the side of his bed, he placed his weak hand on my head and blessed me, making the sign of the cross on me and praying at the same time, as I guessed, the blessing formula.

Up to nine-forty-five he repeated all the ejaculations after me, but his tongue was no more free. Till then he always gently smiled at the Holy Names and at the names of Maryknoll. I started the prayers for the Commendation of the Soul, in English, which he seemed to follow throughout. When these prayers were over, he could see no more. Then, he felt very distressing pains in his wound and moved pitifully to the right and to the left a dozen times, while his breath was more and more hard and scarce. At ten, he opened wide and wild eyes and was shaken most painfully: the good Sister on one side and I on the other helped him the best we could, holding his hand till he breathed his last quite peacefully, after some five minutes rest. I had the sad privilege of closing the eyes of your venerable friend and devoted cooperator in the great work of Maryknoll. I felt that I was representing you all, and I could not stop my tears.

I can assure you that his death was in the very truth the death of a just man, and even of a saint. His last words were: "Tell Fr. Walsh my last thoughts were for them all, and that I died in the love of Jesus, Mary, Joseph, and of Maryknoll."

Tomorrow will be Our Lady's Day, as was this present day. The saintly Father whom we all mourn said yesterday: "I expect to die tomorrow, the Feast of my Heavenly Mother."

Tomorrow, of course, my Mass will be for his dear soul, and you may be perfectly sure that I shall never forget that precious soul a single day at the Altar, as

long as God is pleased to allow me to attend it. In the meantime I pray in all sincere earnest: "Fiant novissima mea horum similia."

Your most respectfully  
affectionate and obedient  
servant, in Christ Jesus,  
J. Tour, M. Ap.

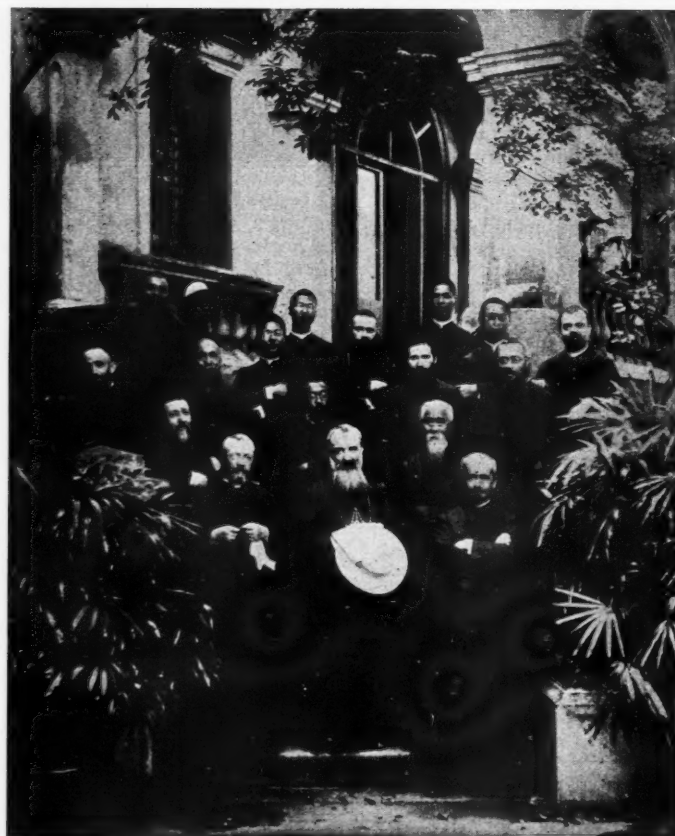
Sept. 13, 1919.

This morning was held in all simplicity and dignity the funeral of our lamented Fr. Thomas Price.

Precisely at eight o'clock, three missionaries from Canton, deputed by Bishop de Guébriant, namely Frs. Gauthier (the Paris "Maryknoller"), Jarreau, and Dés-wazières; together with Fr. de

Maria, the Pro-Vicar of Hongkong; Fr. Novale, the Dominican Procurator, and another Italian missionary; Fr. Robert and Fr. Ouillon; Fr. Vignal with two missionaries, from Canton and Kwangsi respectively; Fr. Monnier with myself, as representing Bethany; six French Sisters and three Italian Sisters—all met to pray before the coffin in the little operating room of the hospital. The coffin was then taken to a very simple hearse on the road in front of the hospital and all the aforesaid accompanied it to the main graveyard, called Happy Valley.

In the Catholic Cemetery chapel, Bishop Pozzoni (of Hongkong)



BISHOP POZZONI OF THE MILAN FOREIGN MISSION SOCIETY,  
WITH SOME OF HIS PRIESTS.

was waiting in full robes, assisted by six other Italian missionaries and eight altar boys. The good Bishop officiated throughout with great solemnity, and the precious remains of our worthy friend were deposited in the quarter reserved for priests.

Next Monday, the fifteenth, there will be a High Mass at the Cathedral of Hongkong at seven-thirty. Of course I will attend, and I hope a good many priests will join in praying for the first American Apostle of Yeungkong.

Sept. 15, 1919.

This morning, the Feast of Our Lady of Sorrows, I attended the Solemn Requiem service for the soul of our dear Fr. Price.

A High Mass, with deacon and sub-deacon, was started at seven-thirty with an attendance of six Italian missionaries, not including the celebrant and deacon (the sub-deacon was Chinese); Fr. Robert and Fr. Souvey; Fr. Novale and his assistant; three Chinese priests, including old Fr. Andrew Leong, M. Ap.; Fr. Lignuel and myself from Nazareth. Brother Aimar (who attended the funeral, I forgot to mention) was unable to come, his classes opening at eight. Four French Sisters and two Italian Sisters, with a number of girls, were also present. All the local ecclesiastical students were in attendance.

After Mass the clergy repaired with Bishop Pozzoni to a catafalque, where the Absolution was given.

I took the liberty to thank Bishop Pozzoni for all the sympathy he has shown throughout, and said that the Superior of Maryknoll would be very much pleased to hear how far His Lordship had extended his kindness. The Bishop replied that he had only been doing his duty to the deeply regretted first Superior of the new American Mission and to the venerated Superior of Maryknoll.

I feel confident that you will be satisfied to know all the particu-

lars of the sad happening, and I made it a point to inform you of everything, since I am so heartily interested in your beautiful work.

*Maryknoll's exiled missionaries sent the following messages:—*

*From Fr. Ford, Fr. Price's companion at Yeungkong.*

My sympathy goes out to you in the loss which will strike you harder than any one else—and to Fr. J. Ed., who will have new cares on his shoulders. But I feel our saintly "Fr. Bernadette" will aid the Society now more than ever by his prayers for us. In offering our Masses for him, I can't help envying him his life-time of preparation for meeting God. His room here will always have an appeal for us to aim higher, or rather, to trust more in God. It was a consolation for me to have the same "stateroom"—a wretched hole four feet high—that he used on the same ship a month previously.

God is drawing Heaven and the Maryknolls closer together and we shall all be benefited by the experience.

*From Fr. Walsh, Tungchan.*

The last time I saw Fr. Price was on the first of May. I remember it as well. He came down to the dock at Hongkong to see me off, for Fr. Meyer and I were about to start for the interior. I had just failed in an attempt to talk him into passing up Yeungkong for the summer, and taking a trip to Japan instead. He would not hear of it. He was going down hill then, and we all thought and had told him that he should return to America. But he had come to stay, so he claimed, and he wasn't going to give it up until after a thorough trial.

However, God wanted him, I think. Nobody ever dreamed of his getting appendicitis, and probably he would not have pulled through the operation anywhere. Certainly his year in China put him in poor condition for it. However, God arranges these matters.

It makes an awful void here. He was a father to us, and we all leaned on him a great deal. The example of his daily life, too, was a constant sermon,—the more we saw of him, the more we realized that he was a man of sanctity far beyond the ordinary. Personally, I am all upset. Not sad exactly,—I know he went to Heaven, but he was always friend and guide to us, and I will miss his fatherly interest a great deal. Perhaps I should attempt some sort of a eulogy of Fr. Price, but it is too soon for me to think of that. We got the news only the day before yesterday, you know, so you can imagine how we feel just now.

*From Fr. Meyer, Tungchan.*

We feel that our loss is almost immeasurable. He was at once confrère, superior, and father to us, and his zeal, all the stronger after nearly thirty-five years in the priesthood, was a constant inspiration. He seemed to realize vividly the value of an immortal soul and he undertook nothing except "what may be for the greatest good of souls." Only a few months ago he wrote, "The matter of catechists is life and death to our work and to the souls committed to us—we must supply them. I will move heaven and earth to get catechists and make them efficient."

And yet, though it has been a great loss to us, probably more than we can realize, we cannot help rejoicing, for himself and for us. The saintliness of his character has been well-known to many, but we who were near him during the past year feel that ours has been a special privilege. He suffered a great deal from the climate but it only engaged his attention in so far as he feared that he would have to give up his work here, but even that possibility, which was the hardest for him to bear, he accepted willingly. His devotion to the Blessed Virgin and to his "little saint" (Bernadette) seemed, if that were possible, to increase, and we never knew how many hours he spent at prayer for us, for the Society, and for the salvation of souls. His rosary was hardly ever out of his hand, and his spirit of recollection was marvellous. In the middle of a class in Chinese, or at his meals, he would seem suddenly to become lost in prayer. During the last few weeks of his life he must have suffered a great deal, both mentally and physically, and we cannot help feeling that, when he left this world, the Blessed Virgin and the "little saint" took care of him.

For ourselves and our work we feel that, if we have not already, at least it will not be long before we have him as an intercessor before the high throne and that his influence there will be commensurate with his zeal here, and we look forward with confidence to a great outpouring of grace upon our mission. It seems peculiarly auspicious that, before the end of our first year, one should be called on to make the supreme sacrifice. We know that he gave himself willingly, for us and souls. "Greater love than this no man hath," and ever since the day of Golgotha it has been a key to open the flood-gates of divine grace.

The Christians prayed for him at night prayers that evening, led by a boy of nineteen, the eldest of three brothers whose father and mother were killed by brigands three years ago; while both of us said Masses of Requiem the next morning and the Christians chanted the Litany of the Saints and other prayers.



## Yeungkong Chronicle.

(From Fr. Ford)



Aug. 24. THE sun came out and we spent the day turning the indoors outdoors to dry. The town has a foot of water in the business section, due to a rise in the river.

Aug. 26—Fr. Price wrote from Hongkong that he is in the hospital preparing for an operation for appendicitis. Thanks be to God, he is in a safe place where he can afford to indulge in appendicitis.

Had the distressing job of sacking the cook! He is a regular Handy Andy and needs an eye over him constantly.

Aug. 30—Noticed a notable increase in the number of confessions and daily Communions.

Sept. 1—Paid the second installment on the new addition,—\$430. The mason spent at least a half hour counting the money and brought me back seven counterfeit pieces. No reflection on my honesty, as the country is loaded with them.

Sept. 3—Began giving English lessons to one of our very few Catholic High School boys. He is a daily Communicant and comes from a good Catholic family. The family lives at Pengkong, a fair day's journey away, but they come regularly for Sunday's Mass. A duck, or hen, or crabs often grace our table after their visit.

Sept. 4—A Christian from Tai-pat came in with a difficulty. His wife died and was buried. His father-in-law, a pagan, wants him to give the usual pagan feast in her honor. Aside from the fact that it is superstitious, it is a matter of two days' feasting for the whole village and would cost at least \$100. He is going to

fight it out.

Sept. 6—Annual Report to Bp. de Guébriant. The totals are as follows:

## YEUNGKONG MISSION.

(Not including Loting or Tungchan)

No. of stations.....	18
Chapels.....	3
Annual confessions.....	150
Annual Communions.....	76
Other Communions.....	739
Baptisms—adults.....	6
Baptisms—infants.....	6
Baptisms—infants in articulo mortis.....	58
Extreme Unction.....	1
Boys in schools.....	228
Girls in schools.....	41
No. of Christians.....	269
No. under instruction, about.....	1,200

*It was in anticipation of Christmas that Fr. Ford wrote from Canton a year ago:—*

A line to wish you all God's peace and happiness on the Birthday of our King! "With all the world at peace and the temple of Janus closed," as the Martyrology goes.

You'll celebrate the midnight Mass under a clear winter sky that makes the heavens seem nearer Mother Earth, and the planks of St. Teresa's boardwalk will creak with the cold, and the holly and hemlock and Bro. T's five-pointed red flowers will give the usual aids to the imagination, and blue noses and red cheeks will make you all light-hearted, and the huge Christmas mail will make the Vénarders reconciled to Christmas at the Knoll.

Celtic imagination, you see, is standing me in good stead now and I'll enjoy it all with you, even though I have on the lightest of light cassocks and find it heavy and hot. The thought just struck me now that we shall be celebrating Christmas six thousand miles nearer Bethlehem than ever before and the atmosphere has cooled several degrees in consequence. I suppose twenty-five years from now it will be hard to picture what a snowstorm at Christmas is like and I'll forget to sprinkle cotton batting around the crib.

## For Christmas.

ARE you looking for a Christmas Gift that will be worthwhile? Why not try **Observations in the Orient?**

*It has found its way into the hearts of all mission lovers, and priest and layman praise it alike.*

*You will give pleasure to your friends, and you will further considerably the cause of missions, by making **Observations in the Orient** your Christmas Gift this year.*

## What Readers of O. O. are Saying:

We are having your fascinating "Observations" read in the refectory, and it is arousing great enthusiasm.

—Isle of Caldey.

Fr. Mullins and other missionaries, Irish, French, Dutch, American, Belgian, are delighted with your book. Sincere congratulations!

—Catholic Mission, Peking.

"Observations" arrived last night and it was well worth waiting for. It is more like an interesting story than a book of travel. And besides, there is many a good laugh in it.

—Vi.

I have read your book, "Observations in the Orient," and enjoyed it very much. Sometimes I laughed till I cried. I hope you will write another work soon, and that "Observations" will have a wide circulation.

—Conn.

I never spent so much time and received so great spiritual benefits as I did on the nights I read your "Observations," a copy of which a friend blest me by sending. On every page there is at least one missionary sermon, and in every line I found a thought which stirred my soul and filled my heart with a burning zeal to get down to doing practical things for the Seminary.

—N. Y.

If one could find fault with "Observations," it would be with your brevity.

The book should have a sub-title, "PereGRINations by a Maryknoller."

No need to ask, now, when will our people wake up to mission opportunities and needs, for they are awakening in a really gratifying way, thanks to really Catholic "prodders." And perhaps it would be equally needless to ask why they have lain so long dormant. May "Observations" spread the fire that Our Lord came to enkindle in the hearts of men!

—Md.



## Tungchan Chronicle.

(From Fr. Meyer)



Aug. 10. **A** GROUP of men came in from a village of about forty persons, saying that they all desire to become Christians, and I was happy to be able to send them a man and a woman catechist.

My great concern now is for the numbers who have already been baptized. I hear that some of them have gone back to their superstitions, and I am anxious to get out and visit them as soon as possible. If I can get catechists to take up the work of instruction, particularly of the women and children, the leakage can probably be stopped.

Aug. 15—While we are very happy, we are still human, and I don't mind saying that our world seems very empty except for what comes in from outside. We have spoken already of how little the people are interested in outside affairs, and we ourselves came very near to not knowing about the peace treaty. We do not take any of the Canton or Hongkong papers because of the expense—nearly thirty dollars, American, yearly—and the great news reached us three weeks late in a letter from Fr. Gauthier.

Aug. 20—Although I have hopes of settling down to a more studious life, the old lure of the soil is still here and only awaiting its opportunity. Already I have a garden, with tomato plants and sweet corn in tassel and am only waiting for favorable weather to plant more. But it is cheaper to hire a man for three dollars a month and board than to spend too much of my time at this.

Aug. 27—While we are wonder-

ing what is going on in the good old U. S. A., I suppose you are anxious to get some details of how we are progressing here.

Of the nine months, we have lost about two in traveling, leaving seven for real work. That much time spent on a European language, and spent as diligently as we have tried to spend ours, would make a man fairly proficient. Our progress in Chinese is, I should say, about half as fast as it would be in another language, and I speak only of the spoken word.

For the book language, we have mastered some of the characters, but you may imagine what a task it is. We have gotten about five hundred and already they are somewhat jumbled in my head, so when I try to arrange several thousand there I wonder what will happen. The characters we are learning in the written language are those which are used also in the spoken: there are thousands of others in the books which are not used in conversation, or used with a quite different meaning. The reason is that the Chinese characters have never changed, while the spoken language has broken up into many dialects. The result is as if French, Italian, and Spanish were spoken languages, with all their literature in Latin!

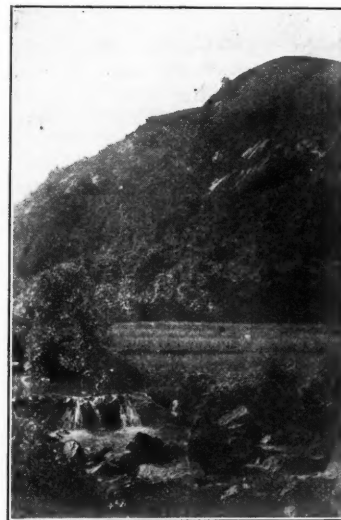
Sept. 7—Beginning a letter around here these days puts one in mind of the man in the song who was "on his way." No novitiate has anything on us just at present. Fr. Walsh's father has been sending him some papers but, for some reason or other, they have not come for some time.

I have subscribed for "L'Echo de Chine" and am sending you two clippings from my first copy. It has much that is interesting, partly from the fact that it is expressly "Journal des Interets Français en Extrême-Orient." And if I wade through the fifty-two copies of more than forty pages each I should be able to read French fairly well by the end of the year.

Of course you have heard of Fr. Price's seizure,—no, not by bandits, but by that old acquaintance of Maryknollers, or Vénarders, appendicitis. He stayed too long at Yeungkong and must have suffered terribly in that junk trip to Canton. It's a wonder he got there alive. The last news we have had was from himself, saying that the doctor had put on ice to take down the pain before operating. Evidently he wasn't in condition for the operation.

The weather has moderated considerably since the twentieth of last month, and though the sun is still hot enough, we can study comfortably and do not have to take a fan to bed with us in order to go to sleep.

Sept. 8—I suppose you have not forgotten this day. Just one year ago we said goodbye to



A HILLSIDE IN TUNGCHAN.

Maryknoll. What a year it has been! It seems like an age to us, we have had so many experiences, and more so now as we begin a little to drop into place in the life here. And of course, there is now taking place, or will be within a few days, the Second Departure. It is needless to say that we will

welcome the new comers most heartily. We don't know yet whom to expect.

You may assure all who expect to come (will it scandalize them?) at some time or other, that they need not fear starving near Sunyi. Here is today's dinner; roast chicken, rice, sweet corn from our own garden—we have had it several times already—with salted peanuts and bananas. I forgot to mention that we had bread also, French style and made from Chinese flour, milled in Shanghai, that would compare very well with some of the best. Our cook is a jewel. He seems to have caught the idea, which many others do not, that our likes are not exactly the same as those of the Chinese. He is neat as a pin, or, at least, as near to that as a Chinaman can be. He was three years in the preparatory seminary but had to leave because of his eyes.

*Sept. 21*—You probably knew—by cable—about Fr. Price's death before we did. It takes time to get the news to us, and we are still expecting the details of his death.

While Fr. Price was here so short a time, and it might seem to some, in view of what he could have done in America, that his coming was useless, his presence here was an inspiration and of immeasurable benefit to us. And we feel that, whatever the apparent loss, the gain that will come in graces and blessings will be infinitely greater.

Here are some figures regarding my district, compiled from the notes of a catechist whom I have sent to look up all the Christians. In the subprefecture of Sunyi there are a little more than two hundred baptized, scattered among forty villages with no more than fifteen in any one village. Of these, perhaps a hundred and fifty are fairly practical. There are twenty infants to be baptized and thirty children of Christians over seven years of age to be instructed and baptized.

In all the cases of indifference except one or two the women of the household are pagan. There are perhaps thirty pagan wives willing to study if I can send them catechists. Of these nearly twenty are married to Christians without dispensations. There are about forty catechumens under instruction. Comparatively few seem willing to come to a catechumenate even though they would be supported, saying that they cannot leave families and children.

These figures seem rather small and one would think that a few catechists could take care of all the work. But those forty villages are almost invariably quite distant from one another. I could place ten men and women catechists at once if I had the funds, and more would be needed later.

Sometimes, perhaps, even after years of training, we must doubt whether some of them really believe, but we do what we can and give our attention particularly to the children. And that is one reason why I feel it imperative to do something here without delay. The beginnings have been made with some, but their children are growing up in ignorance. Many have not been baptized and are now so far gone that they don't want to be, and more than a score of baptized, from fourteen to twenty years of age, have never been to confession! Small wonder! The priest who was here before the war could afford only one catechist.

I am enclosing a literary (?) attempt that you may be able to make use of, also some Chinese stamps, and specimens of our Chinese writing, which consists at present in tracing copy made for us by the professor.

The knowledge that those at Maryknoll are praying for us constantly is a great source of strength. In return, I have a special memento in my daily Mass for them.

### **To Friends on the Coast.**

Maryknoll publications—books, prints, and post cards—can be procured at our house in San Francisco, 1911 Van Ness Avenue. Friends on the Coast who look forward to making Christmas gifts should note this.

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### MARYKNOLL-IN-CHINA GROWS.

The Bishop of Canton, under whose paternal direction Maryknoll-in-China was begun and is now thriving, has recently shown a further mark of confidence in the American apostles.

With the approval of the Sacred Congregation of Propaganda, Bishop de Guébriant has added to the Maryknoll field on its western border the prefecture of Maoming,—a considerable slice which includes the quite important city of Kochow. (Sneeze and you will get it.) This acquisition will add considerably to the number of Christians in the care of the Maryknoll priests.

Get the names of the district centers—

**Yeungkong  
Tungchan  
Loting  
Kochow**

and follow the acts of these American Apostles.

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**Lost:**—By a well-meaning but thoughtless reader, a chance to smuggle some Chinese babies into heaven.

**Strayed:**—From the road to Maryknoll, several hundreds of greenbacks due for unpaid subscriptions.

**Stolen:**—From the company of Satan, two thousand souls now under instruction for Baptism, at Maryknoll-in-China.

**Wanted:**—By Maryknoll-in-U. S. A., a larger enrollment in Perpetual Memberships, that will mean a present benefit to Maryknoll and a permanent benefit to you who enroll.

**Found:**—Several efficacious ways for bringing eternal happiness to the untaught souls for whom Christ died. To adopt any one of these methods is an expression of your love for your Divine Redeemer and your gratitude for what His death secured for you. For further information send a query to Maryknoll.

## A Convert to China.

By Catherine M. Freeman.

JOIN a foreign mission club! Well, I guess not! Now, if it was a parish club, I might consider it," exclaimed Kathleen McMahon.

"But we play as well as work at our mission meetings," persisted her friend, Eleanor. "During the first hour we sew while some one reads, either accounts of foreign mission work, or a story relating to the heroic lives of our missionaries and their flocks in pagan countries. I know you'd love it as much as we do, Kathleen. Then follows an hour of fun and we do have the best times. Won't you please join us, dear?"

"I don't see any sense to the idea," replied Kathleen. "Our priests never speak of foreign missions and why should you presume to start this thing in our parish? You know very well that only last Sunday we were urged to help our poor, and if I do any sewing, it will be for them."

"Yes, it's true that we have work to do here, and I intend to help parish needs as I have always done. But we have many workers and the foreign missions have few, and you may be sure Fr. Wynne approves of our doing what we can for them, too. When I spoke to him, he said of course God's command, 'Go, teach all nations,' was meant for all ages and for everyone of us. We can't all be missionaries, but we can help those who are."

"Convert the Chinese and make them Catholics!" sneered Kathleen, veering off on a new tack. "Those heathens may become Christian in name, but I don't believe they are any good. I never heard of a good Chinaman; did you?"

Indignantly, Eleanor defended Chinese converts and cited many instances of their loyalty to the faith, even unto death, but her friend was obdurate. As they parted, she said, "I hope you'll think it over, Kathleen, and change your mind."

"When I come across one of your noble Catholic Chinese!" was the laughing reply.



NEWLY-BAPTIZED CHINESE CATHOLICS OF NEW YORK.

A less earnest and devoted spirit than Eleanor's would have weakened before Kathleen's objections, for she was a recognized leader in parish affairs and her opinions colored those of many others, so that there was good cause to fear that foreign mission effort would not be popular.

Nothing daunted, however, Eleanor persevered, quietly, prayerfully, and unceasingly making her plea for the great cause of those to whom the saving Name of Jesus was unknown, and with such success that almost every meeting held a warm welcome for a new club member.

Great was her joy in November when the League intention was announced as "The Conversion of China." It seemed providential to her, for she felt that with the Holy Father himself endorsing foreign missions, Kathleen would at last be converted, and then—well she hardly dared to think of all she would attempt with Kathleen to support her.

And it was no small shock to see Kathleen show very positive signs of annoyance when the subject was mentioned again. The discussion ended as had all previous ones, with the challenge, "Show me a good practical Catholic Chinaman and I'll believe that pagans are worth while bothering about."

And, as usual, Eleanor, feeling the impossibility under the circumstances of proving her statements, left the doubting Kathleen

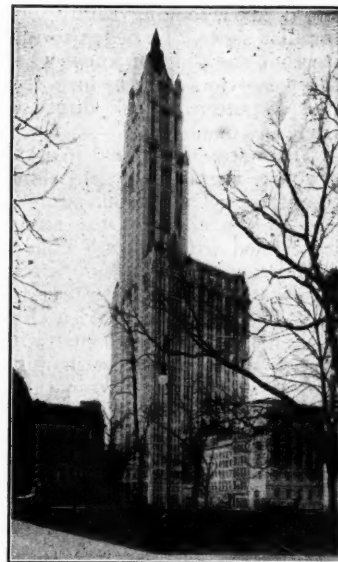
in the blindness of her own perversity.

A heavy fall of snow ushered in the Eve of Christmas. During the day the wind rose to a fury and a bitter cold increased the discomforts of the storm.

Kathleen had anxiously watched its progress, fearful lest her mother would revoke the permission she had given her to attend Midnight Mass at the Cathedral. About ten o'clock a lull in the storm, added to her entreaties and the assurance that a car would take her right to the corner, brought the desired result, and eagerly she set out.

Plowing through the drifts was a joy to the young girl, who had been housed all day, and the sharp, biting cold urged her to move quickly and kept her blood tingling. Only when she reached the car-line and found, what she should have anticipated, that all traffic had ceased because of the storm, did Kathleen realize that her strength had been tried.

The subway was her only hope—and a distant hope at that, a good half hour away, even on a pleasant day.



IN THE BUSINESS SECTION OF THE METROPOLIS.



The wind had risen again and she was tempted to turn back, but her dream of the Midnight Mass, with its glorious setting at the Cathedral, lured her on. Resolutely she turned toward the new goal. Her heart, however, was no longer buoyant; she was afraid of the storm and fearful of her loneliness.

Of a sudden, a familiar sound reached her ear. She turned quickly and saw the dim lights of a slowly approaching auto-bus. She made her way into the street and succeeded in gaining the attention of the driver who stopped and took her into the already crowded car.

At the end of a half hour the machine stopped with a thud and after vain attempts to push on, the chauffeur announced that he could go no farther, unless some one could devise a means of breaking through the drift which had brought them to a halt.

Time was flying and Kathleen, anxious lest she should be too long delayed, got out and started again for the subway.

The storm raged on; she was thoroughly chilled and the dreadful fear came back. On and on she pressed, looking vainly for a familiar sign. She began to realize that she did not know where she was—that she was lost. She had forgotten to ask directions from any one.

There was not a soul in sight, nor were there any houses about. She must be in the business section of the city, for the streets were lined with stores. Eagerly she turned down a side street, where a light seemed to urge her on. The beacon marked a store with its window festooned with greens and banked with pines and several figures within threw their shadows on the frosted pane.

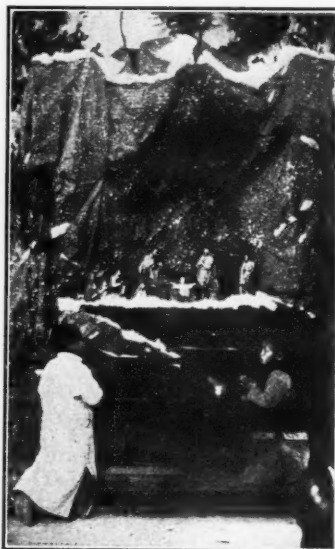
She felt relief as she opened the door. Here was light and life! But the joy was passing. At her entrance the men rose and she was face to face with several Chinamen.

She stood, terrified, for a moment, and then fled. She realized

that she must have wandered into the Chinese section of the city; fear gave her strength to run and run she did till she stumbled and fell headlong into a drift.

As she tried to pick herself up, a merry laugh greeted her and a helping hand pulled her to her feet.

Her rescuer was a little Chinese boy and his bright smiling face and gentle inquiry as to whether or not she was hurt set her at rest. He was too small to do any harm and probably he could direct her to the subway, which she knew must be near.



*"There was a crib, simple, but satisfying and appealing."*

(Photograph from Chekiang, China.)

But before she got her question out, he had taken her breath away with the query, "You Catholic? Going to Mass?"

"Yes," she managed to get out, "I was going to Mass, but I've lost my way." And tears fell in spite of her efforts to keep them back.

"Don't cry," he said. "You're not lost. The church is right around the corner. I'll show you. And Fr. Martin said we

must all be happy because little Jesus was born to-night."

Still too dazed to see things clearly, Kathleen allowed herself to be led, and in a few moments they were both kneeling before the altar of a little church.

The most fervent thanksgiving of her life finished, Kathleen looked about her.

The church was tastefully decorated with evergreens; the altar was laden with flowers, and there was a crib, simple but satisfying and appealing. She looked down on her little Chinese companion and his sweet face uplifted in prayer recalled Eleanor's oft repeated assertions that the Chinese were devout. She knew that this child was, whatever all others might be.

In spite of the storm, the church was filling rapidly and she counted among the worshippers at least ten Chinese men and several children. Often during Mass she looked at them. Their whole soul seemed wrapped in the sublime Sacrifice. And all of them received the new born King into their hearts at Communion.

How unkind and unjust she had been in her criticisms of these people! And to think she really owed her own presence at Mass to one of them!

O Holy Night, the stars are brightly shining,  
It is the Night of the dear Saviour's birth,

sang the choir.

Long lay the WORLD in sin and error pining,  
Till He appeared and the soul felt its worth.

A thrill of hope the weary WORLD rejoices,  
For yonder breaks a new and glorious morn.

Fall on your knees—O, hear the angel voices—

O Night Divine, O Night when Christ was born!

The old hymn took on a new meaning for Kathleen. Her world had been a small one, embracing only those about her. Now it was different. These



Chinese were in her world—and she knew without more argument that Christ had come for them and for all other souls. Not one had been excluded from His Love.

Later in the day Kathleen met Eleanor, and after Christmas greetings were given she said abruptly, "I've changed my mind about Chinese converts. May I join your foreign mission club, now?"

And then she related her experience to her astonished friend. And in after years, when Kathleen went the whole way for Christ and was a Sister in China, Eleanor declared her belief that Kathleen's absorbing love of pagan souls was a gift from the Christ Child Himself and that from that memorable Christmas He had marked her for His own.

#### THE FIELD AFAR AGAIN.

If you took my FIELD AFAR away from me it would be like taking a life preserver from a drowning man!

—N. Y.

A wonderful inspiration—a visitor eagerly watched for every month. We wouldn't be without it for the world!

—Va.

You're doing fine—keep it up. In the vernacular, I wish I could "tell the world." I re-mail my copy to the South, so if you fail me you disappoint two.

—N. Y.

We are very anxious that the first paper subscribed for in our new home should be a Catholic one, and I know of none better than yours.

—N. J.

Glad you sent me that sample copy. I am well pleased with it. Here is \$5 for six years' subscription.

—Rev. Friend, Wyo.

THE FIELD AFAR is by far the most interesting of Catholic magazines. Virgil and Homer retire to second place when it arrives.

—Montreal College.

THE FIELD AFAR is so fresh, lively, and attractively gotten up, that I always delight in reading it. Besides, it acts as a moral tonic on those who might be discouraged by ill-success in their labors to extend the kingdom of God. It seems to me that your paper is instinct with missionary spirit and should inspire zeal and enthusiasm in even the coldest hearts.

—Catholic Mission, Madras, India.

#### At Maryknoll-on-Hudson.

THE great Cardinal of Belgium came near Ossining, but he tarried at Tarrytown and missed his opportunity to gaze on the Hudson from the Knoll of Mary.

There were consolations, however. The youngsters at The Vénard saw the Cardinal and will have something to talk about for the rest of their lives.

Then later, at Maryknoll, Monsignor Stillmans of the Belgian Bureau brought to visit us a group of his countrymen, including Dr. de Strycker, former rector of Louvain University, and a secretary of the Cardinal's suite. Had His Eminence returned to New York, we were assured that Maryknoll would have been honored.

Following shortly on the visit of the Belgian group came that of two Fathers from Scheut, the Belgian Foreign Mission Seminary near Brussels. One of these priests, Fr. Henry Verwilghen, has had a long experience as a missionary in China and later served his Society as mission procurator. The other is younger, with his full career yet ahead of him. These two have been sent by their Superior to establish in the United States a Procure

for their Society,—a house where their passing brothers can rest and a center from which supplies can be obtained for the needs of their missions in Africa, China, and the Philippine Islands.

We welcome Scheut and hope they will find a *pied-à-terre* not too far from Maryknoll.

The latest of our deacons received that order from Bishop Hoban at Scranton and we have now four subjects ready for the dignity of the holy priesthood. Keep them in your prayers.

This year, too, we have registered at the Knoll, as aspirant members of the C. F. M. S., Rev. Walters McKenna of the Baltimore archdiocese and Rev. Joseph Lynch Early of Boston. To their Eminences, Cardinal Gibbons and Cardinal O'Connell, Maryknoll is indebted for these additions to the ranks of its priests, now a full score on earth with three on the other side of "the great divide," and signs are not wanting that before next September comes other priest-recruits will have their names recorded on our books.

In that event we shall look forward to engaging soon six berths for China. "Soon" we say, because the Pacific liners are booked to their gunwales in these times



SIGNS OF PROGRESS ON THE NEW ST. PAUL'S.

and we must have our "third departure" by September at the latest.

Fr. Louis Poirier, of the Paris Seminary and India, who lived at Maryknoll while in this country, and left a portion of his



FR. LOUIS POIRIER, OF THE  
(PARIS FOREIGN MISSIONS.

heart here, has returned to France on a belated steamer.

Previous to sailing, he was entertained by a special caste of Maryknoll players who staged for his edification a rehearsal of his own possible experience on arrival in France. Gen. Foch was prominent on the Reception Committee, but all the other gentlemen were of the whiskered class. The French accent and gestures were "remarkable," to quote Fr.

Poirier, who carried away with him the picture of a scene that should prove fadeless.

We acknowledge gracious tributes to the memory of Fr. Price, received from many sources in this country and abroad.

Maryknoll lost its Superior for some weeks in November. The meeting of mission-heads with the Hierarchy Committee in Chicago, a visit to upper Minnesota, and a flight to San Francisco, were the impelling motives and the result of the journey will be chronicled later.

As the Chronicler writes, he can look down from his window on a line of cassockless seminarians engaged in the very satisfying operation of filling a ditch.

And in that ditch are buried the heating pipes, electric wires, and water mains of Maryknoll-to-come. May they all "stay put!" And may the next man who digs a ditch at Maryknoll—bury his troubles in the woods!

It really vexes one to dig a hole and fill it, paying in the meantime several dollars per running foot or, at least, being obligated to settle for it sooner or later.

But you, dear reader, probably have troubles worse than this, and you have not so many friends as we have, so we spare you.

"Don't build now, it's foolish," they said; and others told us we could best serve the interests of the country as well as our own by carrying out our projects on the hilltop at Ossining and at Clark's Summit.

Well, we have been building because we could not occupy tents through the winter, and temporary structures would cost for erection as well as for material. Besides, they would have to be pulled down later. We have, therefore, been building solidly. And we are not sorry, because a bird in the hand is worth two in the ice-chest and perhaps next year things will be

#### A PERPETUAL ASSOCIATE MEMBERSHIP

*in the Catholic Foreign Mission Society of America may be secured gradually in as many payments as desired, provided the sum of fifty dollars is reached within two years from the date of the first payment.*

*These Memberships may be in the name of the living or the dead.*

worse. We always look on the bright side.

Of course, in this building stage, there have been special trials, and restless labor has occasionally vented its spleen, at least indirectly, on us, but as a rule the knights of manual toil have treated us decently and respectfully; and although at times we might have envied the workmen who came to us their automobiles and their leisure hours, we did not grudge them the substantial slices which they took from our loaf of bread or the apples they picked in our orchards.

High cost of living strikes some people pretty hard—but they should try their hand at building and they would find out how the wheels go round. Incidentally, they might take a whack at trying to get a paper printed.

In reference to printing difficulties, we don't know how we stand with the pressmen but we do know that the strike took a few hundred dollars out of our cash-box. We have managed so far to get *THE FIELD AFAR* and *The Maryknoll Junior* to our subscribers, and if they arrived late the fault is not ours.

Of course, we can't complain so long as we can keep out of jail in this world and out of something worse and longer in the next, but there are times when we "ask ourselves" where will it come from.

And then it comes—usually from unexpected sources, occasionally from a friend.

On the Maryknoll reading schedule lately were John L. Stoddard's two lectures on India. The illustrious convert's lectures do not "talk missions" but they describe in highly interesting style the people and ways of a large number of mission countries. They are popularly written books with a wide circulation, and therefore, until English-speaking Catholic missionaries can supply for the present lack of literature from Catholic sources, the recommendation may well be made that we satiate by such travel-ogues our thirst for knowledge of mission lands.

Bonds—Uncle Sam's own—still flutter down upon the library table, to the joy of our envelope openers and that of the Treasurer, who likes to watch the ever strengthening credit of the *C. F. M. S. of America, Inc.*

No one of many who chose Maryknoll for a safe deposit vault (each giving up his key) has ever expressed regret.

We do recall, however, the case of a disappointee. *He had a bond—and he lost it before a single coupon was clipped,—how, when, or where, we do not know.*

And now he wishes that he had yielded to an impulse—and passed it over to Maryknoll, where there would be safety in numbers.

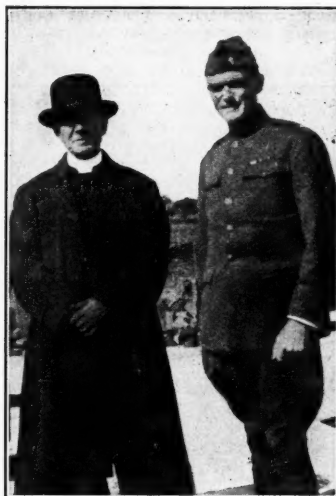
*Catholics missions have an easy field, comparatively. With one-fifth less money than our non-Catholic brethren, we have done five times more work and claimed five times more souls. That is why I say we have an easy field. But we are not doing enough. The Church is a missionary organization. Her greatest work should be the work of missions. The war has opened up opportunities, and the war has demonstrated over again the need of co-operation and co-ordination. Let the proper authority do it, and in ten years the result will be a supreme satisfaction to everyone who loves the Catholic Church.*

—Richmond Dean.

### The Vénard Letter.

**D**URING November The Vénard managed to stay on the map, though being washed away by degrees. The rainfall from our immediate welkin alone could supply water wagons for the whole country—and fill the Panama canal as well.

Between storms the new College building doggedly looms a bit higher, and its massive yet symmetrical lines



HONORED GUESTS AT THE VÉNARD.  
Bishop Hoban and Chaplain Duffy

seem to be preaching to us a daily sermon on the stability of this growing work for God's peoples and to prophesy a powerful Catholic influence radiating from these United States into the farthest corners of paganism.

One of the favorite students' pastimes during this rainy season was the daily diving for potatoes, of which several hundred bushels were successfully separated from Mother Earth—or rather, Mother Mud—during the manual labor periods. Other vegetables, more or less tasty, have left their summer resorts to occupy exalted places in our twentieth-century vegetable cellar, and full preparations have been made to keep that 'ere wolf from the door through the long winter siege, while noble carloads of coal effectually dispel the feeling of sadness and longing so natural to those in high altitudes when the mercury begins to shiver.

Thanksgiving reminded us—though it were difficult to forget—of the infinite debt of gratitude due to Our Father Who is in Heaven, Who has not only bountifully provided us with our daily bread,

but in addition showered upon us every mark of His special favor, prospering the work at home with vocations and financial help and richly blessing the efforts of our missionaries in China.

To some, the hopes entertained by Maryknollers for Maryknoll may seem to border on the presumptuous, but to us who have so often felt—even almost seen—the beneficent hand of Providence when needs arose, great expectations loom as the promise of future years to manifest to pagan men the Glory and the Love of their God.

### Maryknoll-in-San-Francisco.

**D**URING the month the Maryknoll Director in San Francisco extended operations as far south as the Mexican border, making a flying trip of some twelve hundred miles to the Franciscan churches in Sacramento and Los Angeles and the parish of Our Lady of the Angels at San Diego. But what are a few hundred miles to a man who is three thousand miles from home and expects to travel six thousand more to reach Maryknoll-in-China? The only reason the line was drawn at Mexico is that the Maryknoller does not speak Spanish. The Bay Cities, too, have been targets for the Maryknoll rapid-fire batteries; and in all these places the cordial welcome and keen interest shown promise well for the future of the Foreign Mission Cause in Sunny California.

"The Maryknoll Father," as some people in San Francisco now call him, has spoken, also, to several Holy Name Societies, and councils of knighted "Caseys." The interest of these representative Catholic men will benefit not only the foreign missions, but also, through the inevitable return of blessings, their own organization and the Catholicity of the entire State.

To the Knights, the Maryknoller (himself a Knight for many years) suggested the wonderful possibilities for councils in the larger cities of the Orient. Catholic business men in the Far East, tourists or residents, would all welcome a common meeting place and an acquaintance among their own. Knights of Columbus, another golden opportunity is yours! If interested, say so to your Grand Knight—and write your views to Maryknoll.

The landlord came to the Procure recently and politely asked us if we would mind if we had to move. Of course we wouldn't and don't,—missioners are always on the move. But we must have a house to live in and a roof over our heads, and just where—or what—it will be we do not yet know. It will be a happy day for Maryknoll when its housing problem in San Francisco is settled and we can feel that the Procure is truly our own, "to have and to hold" forever.



## Mission Miscellany.

**A** BLESSED Christmas to Maryknoll's missionary friends! We cannot do much to relieve your wants but we keep you and your work in our prayers.

We long for the day when Catholic missionaries wherever they are will feel that they are not forgotten by the stay-at-homes. We know of no class of men more grateful—or more worthy.

does not need more intensive work. Writing from Kobe, Japan, Fr. Fage says:

You may imagine how pleased I was to hear about the conditions of the country that has become your field. The difficulties are great, but greater is the courage of the Maryknollers, who will overcome them. And there is not the least doubt but that in a few years your Fathers will reap a good harvest.

When shall we see Maryknoll at work in Japan also? There is so much to be done down here, and men as well as money are scarce.



AT A RAILWAY STATION IN KOREA.

We have read the Proclamation of Korean Independence and note these *Three Items of Agreement*:

1. This work of ours is in behalf of truth, religion, and life, undertaken at the request of our people, in order to make known their desire for liberty. Let no violence be done to anyone.

2. Let those who follow us, every man, all the time, every hour, show forth with gladness this same mind.

3. Let all things be done decently and in order, so that our behavior to the very end may be honorable and upright.

The Proclamation is issued by the *Korean National Association*, which claims a membership of 1,500,000 and represents twenty millions of Koreans in and out of Korea.

There is no mission field that

Some time ago we saw in the *Japan Times* a clipping that announced an invitation sent by the Minister of Education to sixty representatives of the three religions, Shintoism, Buddhism, and Christianity. The invitation was to a lunch, and later the guests were asked to dinner by the Minister of War, who expressed his appreciation of the value of religious influence on his troops. Among the Catholics invited were not only priests, but the teachers of religious schools.

A Chinese student for the priesthood needs one hundred dollars for a year's support. Have you ever felt the spiritual joy of sending a young man forward to God's altar?

He is at us again, the poet of Kisumu, British East Africa, who in a recent spasm writes:

I was waiting for you to ask me to give my "Imprimatur" to your book, "Observations in the Orient." But I see you got somebody else to do the job. I hear it has come to be a "best-seller," and as the copy "with the author's compliments" must have got armisticed on its way out, I hasten to ask you for another.

I would send you a Kavirondo liberty bond in payment, but as they are not honored outside my own mission I think it would be better for you to deduct the amount from the Burse in my honor which is growing so satisfactorily. My own banking account is "out of hand but—and not operative."

I have occasionally heard of your fame as an author, translator, forger, and beggar, so if you have copies of any other inspired writings of yours let me have some samples—but only of those that have not yet been put on the Index. Fr. Duffy, too, I believe, has a couple of books printed and auctioned by your firm, such as "Yonder," etc., which I should like to see—but do not charge me for these latter, as I could return them if I do not forget.

I hope now I have touched the soft spot in your (head) heart and that the books will come—I have certainly written as nice and sweet a note as was possible under the circumstances, considering your character.

Yours gratefully,

P. Rogan.

(The "O. O." is on its way to this irrepressible.—Ed.)

While any visitor to Asia who observes closely the work of the Catholic Church will find much to edify him, he cannot fail to remark that we lag wofully behind in the matter of higher education.

A circular letter that arrived recently, with printed approbations of the writer's enterprise from the Archbishop of Madras and two bishops, reveals a condition which Catholics should not

"Kindly send me six copies of *Observations in the Orient*," writes a thoughtful friend, "they will make excellent Christmas gifts."



allow to continue. The writer, a native Indian priest, says quite boldly:

Apart from the straightened circumstances of the members of my community at present, which is the inevitable result of our not having kept pace with the times, the great cause of our present backwardness has been our undue neglect of higher education. It was with a view to remedy this evil that I, with the help of my caste men, started a fund to give elementary and higher education to



IDOL PRAYERS OF AN IDLE FELLOW.  
(An Indian Fakir)

boys, in order to release them from the degradation of their state.

I have no cause to blame the European missionaries in India. They have done their best to preserve us in our holy Faith. But, with the exception of the Jesuits, they have done little towards education, since they are foreigners.

It is a great pity that this beautiful country is disunited by the system of caste, which has such a strong hold here that I, though I am a priest and have authority, find it an insurmountable difficulty in the way of uniting the people for a common cause. Therefore, after much deliberation, I thought it best under the circumstances to unite each caste and section to work for their own amelioration, so that when all sections are educated sufficiently they may act in unison for their advancement.

Since the beginning of the terrible European war there arose a power in the land which threatened the Government and the old order. Mrs. Besant, the "champion" of the Indian cause, and her satellites, the cunning Brah-

mins, who enjoy the largest share of Government patronage, are demanding Home Rule for India. Mrs. Besant was interned by the Madras Government and all India arose and demanded her liberation. Mr. Montague, the Secretary of State, came to our country at once and set her free. Indians are now confident that England will grant them Home Rule, or at least allow Indians a greater share in Government affairs.

The result will be that there will be very few European officers, the majority being Brahmmins, Hindus, and Mohamedans. Even under the present regime Christians are considered Pariahs and despised: what will be their fate in the future? Europeans who favor us having gone, there will surely arise a severe persecution for Christians and their religion. The time has come for Christians to wake up and fit themselves for the occasion.

There is at least one Chinese boy who is not bashful. He writes from Hongkong:

DEAR REVEREND FATHER:

I have heard of your wish to bring Chinese boys to America and to educate them there. I beg of you to bring me to that beautiful country and give me the education of being a doctor at your expense. I am very sorry to tell you that my father, being a poor man, cannot pay for the expenses. So I hope that you will send me the ticket for the passage to America, and some other day in America I might find myself a doctor in America at your expense.

When my education is finished I hope to repay you. Hoping you will give me an early and favorable answer, I am, Reverend Father,

Yours obediently,

LOUIS C—.

Louis was told not to expect so much, unless something unexpected happens.

Our young Chinese friend, Pat Howe, over in Honolulu, in a letter to one of the Chinese youths at Maryknoll, says:

Three years ago, today, I was received into the Catholic faith, and I am fully convinced now that our dear old China needs this religion badly.

When the Republic of China was born eight years ago, the people were not ready to enjoy the true kind of liberty, and as a result are abusing liberty up to this very moment. I firmly believe that the only remedy for such a misfortune is to convert the whole of China to the True Faith.

I haven't been to China, my dear friend, but judging from what I have seen and heard from two of my neighbors who came from Hongkong last year, I believe that China is in a rotten state.

## Your Christmas Presents!

BEFORE you select your gifts this Christmas, read the following tribute to foreign mission books, from a Protestant source:

Believing that the missionary literature of today excels any other in truth, in pathos, in dignity, in simplicity, in its direct bearing on great world problems, we will in every way encourage its wider reading and study.

The lives of our Catholic missionaries, most of them martyrs for love of the Babe of Bethlehem, are surely not less beautiful and heroic. Can you do better than choose some of your gifts from the list below?

### The Book Table.

(PUBLISHED AT MARYKNOLL)

Thoughts from Modern Martyrs .....	\$ .40
Stories from The Field Afar ..	.60
Field Afar Tales .....	.60
A Modern Martyr (Life of Bl. Théophane Vénard) .....	.75
An American Missionary (Fr. Judge, S. J., in Alaska) .....	.75
Théophane Vénard (in French) ..	.60
The Martyr of Futuna (Bl. Peter Chanel) .....	.75
For the Faith (Just de Bretenières) .....	1.00
Bound Vols. F. A. ....	2.00
Observations in the Orient ...	2.50

The Lily of Mary .....	\$ .50
Bernadette of Lourdes .....	1.00

(OUTSIDE PUBLICATIONS)

Our Lord's Last Will .....	\$ .70
The Workers are Few .....	1.00
The Church in Many Lands ..	1.00
With Christ in China .....	.50
Our Missionary Life in India ..	1.00
Bl. Jean Gabriel Perboyre ....	1.00

(All Books Postpaid)

THE FIELD AFAR OFFICE

Maryknoll, Ossining P. O., N. Y.

China needs a thorough cleaning up; the crooks and dishonest officials should be fired.

I am sure that before very long I will be in Dayton, Ohio. I will take up either an electrical or chemical engineering course.

One of my friends, who is attending the University of Michigan at present, advises me to go to a larger university, but I have answered him that I am not rich enough to go to a university of "rep," as he claims it.

If I can gain enough grace from the Almighty God, I will give some "rep" to a small college, and I don't care for getting any "rep" from a university.

Wishing you much success, I remain,  
Fraternally yours,  
Patrick J. Howe.

Fr. Sylvester Espelage is one of the few American priests in China. He is keeping up his reputation as pusher, in spite of the fact that he has to get along with little of the wherewithal. He wrote to us recently:

Catholic College, Wuchang,  
Hupeh, China,  
June, 1919.

The last few days have been quite exciting and kept me on the alert. Owing to the settlement of the Shantung question in favor of Japan by the Peace Conference, the students of all China are running amuck. The schools in Peking, Shanghai, and Wuchang are empty and closed because the students have gone on a strike. Patriotic fever has been running high the last few weeks and meetings have been held and telegrams sent to Mr. Wilson, and so forth.

I have tried to keep our boys out of the whirl of politics, and, thank God, with some success. Whilst the other schools permitted or could not prevent their boys running about the streets, parading, distributing leaflets, biting their fingers for bloody subscriptions, *et cetera*, we managed to keep our pupils at their work, and so are the only school not on strike. When things were looking dangerous and the authorities feared the students might lead the mob to commit excesses, all the schools with the excep-

tion of ours were surrounded by soldiers and police armed with bayonets.

Students were permitted to enter the other schools, but none might leave. At Boone University (American Church Mission, Protestant) the Chief of Police and his men were beaten for trying to prevent students from going out, and as a result the establishment is entirely surrounded by soldiers. At the Higher Normal (where I formerly taught French) one student was bayoneted through the stomach; and a number from other schools were wounded while attempting to rush the guards. Some jumped from the walls and out of windows to gain the street and lecture the mobs. Several directors and disciplinarians of Government schools have resigned, confessing that they are unable to restrain their boys. There's bolshevism in China, all right.

Our school had neither police nor military at the door at any time, because, as the Chief of Police told me, their Secret Service had informed them that our students were orderly and had committed no excesses, and he came himself in person to thank us in the name of the Governor.

However, the outside pressure to make our students take a hand in the strike was very great. A few days ago six boys came saying they had received letters requesting them to go home at once. They said a man had brought the letters. As I suspected, the man turned out to be a student from another school.

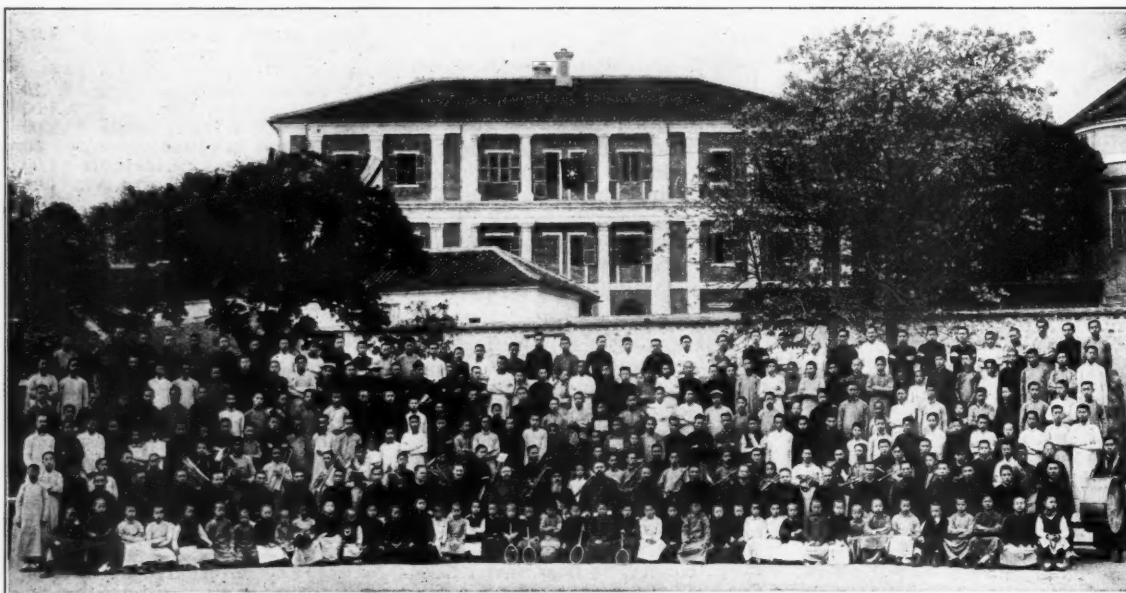
*The Maryknoll missionaries seek assurance from the homeland that they may engage the services of 100 catechists. Will you supply one?*

*A native catechist is a valuable asset in a missionary priest's life. You can share intimately in spreading Christ's Gospel by donating the yearly expenses of a catechist, one hundred and eighty dollars, or fifteen dollars a month.*

To frighten him I threatened to have him arrested for making a disturbance in my school and he was so badly scared that he confessed to the fake. The six boys promised to be good boys, make their examinations, and finish the term, so nothing happened and everybody was happy. We ask our boys, "Do you think the Japanese will die of grief if you go on a strike and neglect your studies?" We reason with them, and they seem to understand the situation and realize that it is better to follow our advice.

We had 268 boys enrolled this term. Of these, 94 are baptized and 34 catechumens. On an average there are 30 communicants a day. We yet hope that Our Lord will make good Catholic men out of them.

(Fr. Espelage, O. F. M.)



BISHOP GENARO OF HANKOW VISITING THE CATHOLIC COLLEGE AT WUCHANG.  
Under Fr. Espelage's direction, this institution is fast becoming an educational center.

## Encouraging the "Small Brother."

HAVING seen *The Maryknoll Junior*, of course I want to get it! Indeed, I had intended subscribing for it anyway, as everything that comes from Maryknoll is worthwhile. —N. J.

We have a small son and have decided that the *Junior* will be a great help in his training. Enclosed are stamps for the subscription. —Mich.

I welcome *The Maryknoll Junior* and shall become a promoter of its interests. Please reserve a hundred copies for us. The subscriptions are to be rewards for those children who did not miss school throughout the past year. —Rev. Friend, Minn.

We enjoyed the *Junior* immensely, and the boys seem very much pleased with it. We are trying to instill into their young minds the true missionary ideal and trust that in the future some of our boys will be enrolled at Maryknoll Seminary. —West Chester, Pa.

Enclosed find check for ten more subscriptions to the *Junior*, raising this month's total to twenty. We are most anxious to see the *Junior* going to the homes of every one of our pupils. Already the children are much interested and we expect a large number of new subscriptions before Christmas. —A Convent School, Mass.

After giving out our regular hundred to the parochial school children, I thought I would do some advertising for you with the other hundred, so distributed them as samples in our Sunday-School, which is made up of children attending the public schools during the week. The enclosed check for subscriptions is the result. No doubt the number will increase as the youngsters see the paper coming regularly. —A New York Pastor.

My impression of the *Junior* is, that here is THE FIELD AFAR done admirably into a boys' and girls' size. And that I consider the acme of praise for any mission journal for young people.

In a few years there ought to be more than a hundred thousand youthful subscribers. And growing hearts are the God given furrows into which to cast the seeds of missionary endeavor in all its forms. As years go by, the field letters of Maryknoll's own sons—and daughters—will charm scores and scores of youthful souls to imitation each successive school year. —Webster Groves, Mo.



### THE STENCIL'S STORY.

(An autobiography that should strike a responsive chord in every heart and pocketbook.—Charlie Chink.)

Lying dust-covered upon a stock-room shelf at Maryknoll, I had found the days long and dreary, but at last all was forgotten in the joyful realization that I had a friend—a home—a purpose.

"Mr. John Blank,"—the name sounded pleasantly in my ears, and the vision in my mind of a rotund merry gentleman, with a generous smile and an equally generous heart, sent a delicious quiver up my tin backbone. It was so comforting to know that my wandering days were over and that I had a real place in the world at last, a cosy corner here in the stack, which none other might occupy.

Hardly had I settled in my new abode when it was time to make the first of my monthly visits to the confidant of all stencils, Mr. Addressing Machine. To him I whispered my secret, and as I viewed the name stamped upon an oblong envelope I pictured in my mind's eye the beaming countenance of Mr Blank, as he would peruse the gloom-dispelling FIELD AFAR which it carried.

With each succeeding month my contentment increased, and I thrilled in anticipation of a long and useful life. Imagine my consternation, then, to find myself one day plucked out of my comfortable corner and thrown unceremoniously into a waste basket with many of my fellows. We speculated as to our fate, and grieved much when we learned that to the junk heap we must go because our term of usefulness had expired. By diligent inquiry, I found that my patron, Mr. Blank, had inadvertently neglected to renew his subscription to THE FIELD AFAR, and I pitied him for the disappointment that would be his when the little mission messenger would no longer bring cheer to his domicile.

Learn well, all delinquent subscribers, this lesson, and have some regard for the poor unoffending stencils, lest through your carelessness they be consigned to the class known as "down-and-outs."

A Maryknoll mite box will keep small change from wearing a hole in your pocket and will serve other and noble purposes. Try one till Christmas. Send a post-card.

## An interesting, attractive, and inexpensive Christmas Gift Book

### FOR THE FAITH

This new life is sure to prove popular with all who are interested—as what Catholic is not?—in stories of life in the foreign mission field. Miss Gilmore's adaptation is an excellent one and the worth of the book is enhanced by sixteen good pictures. —The Ave Maria.

This book might well cause our Catholic youth to exclaim with St. Augustine, "If these, why not I?" Truly, the days of the martyrs have not yet passed. And if "the blood of martyrs is the seed of Christians" the land of Korea should blossom as the rose.

The young hero whom this volume celebrates was a Frenchman of aristocratic family and, better still, of pious parents. His life exemplifies the work of perfect training, when Church and school and home combine to cultivate the vineyard of the soul. . . . Made perfect in a short space, he fulfilled a long time, but the way, though short, was sharp; only by long fidelity to lesser graces could nature have been nerved for the fearful ordeal. The brave gaiety of such young martyrs, the enthusiastic devotedness of such youthful apostles to spread the kingdom of Christ, is truly inspiring and should prove contagious. —The Catholic World.

This recent Maryknoll book is the life of a young French nobleman, an alumnus of the Paris Seminary, who in 1866 was martyred in Korea. The work from which this translation is made was prepared by Fr. Appert in Dijon, the birthplace of Bretenieres, under the direction of his superior, Rev. Christian de Bretenieres, younger brother of the martyr.

The narrative of Just's martyrdom in Korea is one of sublime heroism, equaling the stories of early saints and martyrs. Suffering tortures of mind and body, Just exhibited to the savages and to history a wonderful example of the imitation of Our Lord in His Passion. Following his martyrdom with his bishop and several other priests, there ensued a harvest time of success in the Korean missions. As usual, the devotion and courage of catechumens and converts in such time of peril and disaster is striking, and the lesson of life out of death is repeatedly represented, so that such stories as this in a time of great need of missionaries must stimulate the fervor of His chosen souls to follow in the steps of such as Just de Bretenieres. —The Magnificat.

180 pp. 16 sepia illustrations.

Bound in tan cloth, stamped in gold.

Price: . . . \$1.00, Postpaid.



## The Christmas Pack.



## FROM YOUR STATE AND OTHERS

State	Gift	New Subscribers
Alabama.....	\$ 5.00	
Arizona.....	6.00	2
California.....	1,160.90	758
Colorado.....	5.00	1
Connecticut.....	262.40	3
Delaware.....	3.00	
District of Columbia.....	107.00	4
Florida.....		1
Idaho.....	*3,000.00	2
Illinois.....	249.46	39
Indiana.....	5.10	6
Iowa.....	1.00	89
Kansas.....	10.00	3
Kentucky.....	4.00	
Louisiana.....	3.00	
Maine.....	12.50	
Maryland.....	86.00	6
Massachusetts.....	3,293.90	20
Michigan.....	212.93	21
Minnesota.....	1,037.00	13
Missouri.....	495.40	43
Montana.....		1
Nebraska.....	5.00	7
New Hampshire.....	74.75	
New Jersey.....	626.25	528
New Mexico.....		191
New York.....	19,415.36	
North Carolina.....	10.00	
North Dakota.....		1
Ohio.....	441.05	1
Oklahoma.....	.25	
Oregon.....		1
Pennsylvania.....	2,726.14	43
Rhode Island.....	165.18	2
South Dakota.....	20.00	9
Tennessee.....		1
Texas.....	5.00	1
Utah.....		2
Vermont.....	4.23	1
Washington.....	3.00	
West Virginia.....	14.86	7
Wisconsin.....	\$3,084.00	32

FROM BEYOND THE BORDERS		
Canada.....	\$5.40	6
Canal Zone.....		1
Holland.....		2
India.....	1.00	
Switzerland.....		1

Total of New Subscribers 1,894

The month's total of new subscribers was 1894, and California hit the high water mark with 758 to its credit. Thirty-four States were represented, and three foreign countries. Eleven hundred and eleven stencils are in grief, because they have fallen out of their comfortable boxes. The owners of the names had failed to renew.

\*\$2,500 annuity.  
† 1,000 annuity.  
‡ 3,000 annuity.

WE have always held that priests are our best friends and we still hold to that assertion. Nor should the statement cause surprise. Is not the priest "another Christ," and should not his heart hold the same loves as his Master's?

Like Christ, the priest is busied first with his own flock, and then, like Him, he looks beyond his own green pastures to the desert places where the refreshing waters of Life have not fallen. He yearns for the thirsting souls he sees but cannot himself relieve, and he turns to Maryknoll, where he finds an outlet for his zeal and an expression of his world-wide sympathies.

Such messages as the following are a constant source of encouragement to us:

In celebration of my silver jubilee I wish to be affiliated with the great work of the Catholic Foreign Mission Society as a Perpetual Member.

—Ind.

I shall pass your wonderful paper among some of the boys of the parish. May its spirit touch their young hearts! Who knows but that God may select one of these boys to be a missionary in foreign lands?

—Mass.

It is hardly necessary to say that Maryknoll appeals to me very much, especially now that you have your missionaries in China. Will it meet with your approval if I have this parish help Fr. \_\_\_\_\_ to build his mission church?

—Md.

My brief stay at Maryknoll was to me a spiritual tonic. To see daily so fine a body of young men who so cheerfully are giving up all the comforts of civilization to carry the Gospel to a heathen land was more than enough to make an average pastor forget any minor troubles of his own.

—Pa.

My interest in foreign missions makes me feel that I should like to be of assistance to an aspirant for the priesthood in the mission field. I was told that \$100 would pay the expenses of a native seminarian for one year. I should like to pay for one such student's entire seminary course. Tell me what to remit, and when.

—Kan.

## MARYKNOLL-IN-CHINA NEEDS

**\$5,000** for a **Complete Mission Establishment** for Fr. Walsh's new mission at Loting.

**\$1,000** for each of fourteen new **Chapels**.

**\$300** for the yearly **Personal Support** (food, clothing, and service) of each of six missionaries.

**\$200** for the yearly **Travel Expenses** of each of six missionaries.

**\$100** for the yearly support of twenty **Chinese Seminarians**.

**\$15** a month for the maintenance of each of one hundred **catechists**.

I am trying to get my flock interested in your noble undertaking. You have an immense work to do in America—it is not understood, but let us hope that in time American Catholics will justify the ambitions of even a St. Francis Xavier!

—Ia.

THE FIELD AFAR is ever a potent stimulus to more zeal in the great work for the salvation of souls. It has been my experience, covering many years in the West, that the more we give to foreign missions so much the more do we gain in spirituality in our home parishes.

God bless you all, especially "our first" representatives in the foreign missions. Count upon me for a Memento in my daily Mass.

—Neb.

If there is any pastor whose parish has grown too big for his ciborium, he might donate the small ciborium to Maryknoll. It would be very useful in our auxiliary-brothers' chapel.

Looking over the "notable gift" list for the past month, we find eight items in four figures, all on the left side of the decimal point and giving a total of \$17,500.

Of this amount, \$8,500 comes in the form of annuities, requiring a yearly payment of interest to the benefactor but none the less a real and welcome gift. More than one half came from the West and Middle West, and the larger portion came through bishops and priests.



THESE souls await the charity of your prayers:

Rt. Rev. Philip J. Garrigan	Mrs. John Fox
Mother Mary of the Divine Heart	Mrs. A. P. McQuaide
Sr. Margarita Matsmoto (Japanese)	Ellen Cottrell
Sr. Magdalen	James Craney
Daniel Carey	Mrs. Mary Bulger
Mrs. Thomas Dowd	Mrs. Mary Spencer
Elizabeth Creegan	Frank Coleman
Catherine Creegan	Mrs. John Coyle
Mrs. Bridget Dowd	Marie Coyle
Mrs. Helen McKenna	Mrs. James Moore
	Mrs. B. W. Wright
	John McHugh
	Beatie Quinn

#### STUDENT AID FOUNDATIONS

A Student Aid Foundation represents \$1,000, the interest on which will supply the personal expenses of one student each year, at Maryknoll or Maryknoll's Preparatory College, The Venard.

#### MARYKNOLL STUDENT AID

Our Lady of Perpetual Help Fund (Incomplete).....\$ 113.24

#### VENARD STUDENT AID

Venard Circles Fund, No. 1 (Complete) 1,000.00  
Venard Circles Fund, No. 2 (Incomplete)..... 600.30

#### RECEIVED AT MARYKNOLL.

Books; breviaries; clothing; tea from China; surplices; altar linens; pictures and medals; old gold, jewelry, etc., from Me., Conn., R. I., N. Y., N. J., Calif., Mass.; cancelled stamps, etc., from Conn., N. Y., N. J., Pa., R. I.

#### MARYKNOLL LAND SALES

(Original Purchase)

Total area.....4,450,000 ft.  
Sold up to Nov. 10, 1919.....2,907,345 ft.  
For sale at 1 cent a foot.....1,542,655 ft.

#### VENARD LAND SALES

Total area at The Venard.....6,000,000 ft.  
Sold up to Nov. 10, 1919.....1,195,308 ft.  
For sale at 1/2 cent a foot.....4,804,692 ft.

Friends of Maryknoll who have made the Catholic Foreign Mission Society the beneficiary of life insurance will kindly notify us. We promise not to pray for their speedy demise. *E. contra.* We wish to keep such friends as long on this earth as possible, because they talk of us and pray for us.

#### SPECIAL FUNDS

The funds recorded below have been carefully invested so that the interest shall be applied regularly to the needs as designated.

(Complete)

Abp. Williams Catechist Fund No. 1...\$ 4,000.00  
Abp. Williams Catechist Fund No. 2... 4,000.00  
Abp. Williams Catechist Fund No. 3... 4,000.00  
Yungkong Catechist Fund No. 1..... 4,000.00

(Incomplete)

Our Daily Bread Fund.....\$ 1,026.22  
Maryknoll Propaganda Fund..... 5,000.00  
Altar Wine Fund..... 200.00  
Sanctuary Candle Fund..... 250.00  
Sanctuary Oil Fund..... 151.00  
Abp. Williams Catechist Fund No. 4... 4,000.00  
Yungkong Catechist Fund No. 2.... 4,000.00

†On hand but not operative.

A generous supply of altar linens has come from the Tabernacle Society of the Convent of Notre Dame, Boston.

#### STUDENT BURSE PROGRESS

A Burse is a sum of money, the interest of which will board and educate, continuously, one student for the priesthood.

#### MARYKNOLL BURSSES (Complete)

Cardinal Farley Burse.....\$ 5,000.00  
Sacred Heart Memorial Burse..... 5,000.00  
John L. Boland Burse..... 6,000.00  
Blessed Sacrament Burse..... 5,000.00  
St. Willibrord Burse..... 45,000.00  
Providence Diocese Burse..... 5,000.00  
Fr. Elias Younan Burse..... 5,000.00  
Mary Queen of Apostles Burse..... 5,000.00  
O. L. of Miraculous Medal Burse..... 5,002.00  
Our Lady of Perpetual Help Burse..... 5,000.00  
Holy Trinity Burse..... 6,000.00  
Father B. Burse..... 46,273.31  
Bishop Doran Memorial Burse..... 5,000.00  
St. Charles Borromeo Burse..... 45,000.00  
St. Thomas the Apostle Burse..... 5,000.00  
St. Catherine of Siena Burse..... 5,000.00  
Rev. Joseph M. Gleeson Burse No. 1... 5,000.00  
Rev. Joseph M. Gleeson Burse No. 2... 5,000.00  
St. Columba Burse..... 5,082.00  
Bp. Cusack Memorial Burse, Albany Diocese..... 6,000.00

#### MARYKNOLL BURSSES (Incomplete)

C. W. B. L. Burse.....\$ 5,464.10  
Abp. John J. Williams Burse..... 5,279.21  
St. Teresa Burse..... 5,018.27  
Fall River Diocese Burse..... 4,718.31  
Bl. Julia Billiari Burse..... 4,556.74  
Fr. Price Memorial Burse (Reserved) 44,000.00  
St. Joseph Burse..... 3,963.35  
Holy Ghost Burse..... 3,893.19  
Sacred Heart Burse..... 3,973.05  
All Souls Burse..... 3,343.86  
Cheverus Centennial School Burse... 3,201.12  
Cure of Ars Burse..... 3,178.11  
St. Vincent de Paul Burse..... 3,129.04  
Our Sunday Visitor Burse..... 3,000.00  
Holy Souls Burse (Reserved)..... 2,200.00  
St. Patrick Burse..... 2,200.00  
Our Lady of Mt. Carmel Burse..... 2,049.18  
Fr. Chapon Memorial Burse..... 1,702.70  
Pius X Burse..... 1,691.00  
Our Lady of Mercy Burse..... 1,669.24  
St. Anthony Burse..... 1,622.14  
Most Precious Blood Burse..... 1,538.66  
St. Anne Burse..... 1,389.71  
Holy Child Jesus Burse..... 1,319.25  
St. Dominic Burse..... 1,273.00  
Bernadette of Lourdes Burse..... 1,237.21  
Our Lady of the Sacred Heart Burse.. 1,113.36  
Bl. Madeleine Sophie Barat Burse... 1,056.25  
Holy Eucharist Burse..... 1,036.60  
Bl. Margaret Mary Burse..... 826.82  
Dunwoodie Burse..... 781.65  
St. Francis of Assisi Burse..... 710.47  
Duluth Diocese Burse..... 705.00  
St. John the Baptist Burse..... 684.33  
Fr. Chaminade Memorial Burse..... 429.21  
St. Lawrence Burse..... 375.25  
St. Stephen Burse..... 353.00  
Trinity Wendt Burse..... 350.00  
St. Agnes Burse..... 347.78  
Susan Emery Memorial Burse..... 307.20  
St. Michael Burse..... 300.00  
St. Rita Burse..... 297.55  
Holy Family Burse..... 267.00  
St. Francis Xavier Burse..... 256.51  
Immaculate Conception, Patron of America, Burse..... 250.50  
St. La Salle Burse..... 217.35  
Our Lady of Lourdes Burse..... 214.41  
St. Boniface Burse..... 156.00  
Our Lady of Victory Burse..... 129.16  
Children of Mary Burse..... 129.00  
All Saints Burse..... 111.75

Any burse or share in a burse may be donated in memory of the deceased.

A new burse may not be entered on the list until it has reached \$100.

†On hand but not operative.

\*\$1,000 on hand but not operative

#### VENARD BURSSES (Complete)

Rev. Joseph M. Gleeson Burse, No. 1...\$ 5,000.00  
Rev. Joseph M. Gleeson Burse, No. 2... 5,000.00  
Rev. Joseph M. Gleeson Burse, No. 3... 5,000.00  
Rev. Joseph M. Gleeson Burse, No. 4... 5,000.00

#### VENARD BURSSES (Incomplete)

Little Flower Burse.....\$ 2,934.69  
Blessed Sacrament Burse..... 2,401.00  
Bl. Theophane Venard Burse..... 1,529.00  
Sodality Bl. Virgin Mary Burse..... 1,000.00  
Sacred Heart of Jesus Burse (Reserved)..... 1,000.00  
C. Burse..... 910.00  
St. Aloysius Burse..... 524.00

#### MARYKNOLL MISSION BURSSES

(For the education and support of native students for the priesthood.)

Our Lady of Perpetual Help Burse (Complete).....\$ 1,500.00  
Our Lady of Lourdes Burse (Incomplete)..... 600.00

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#### NEW PERPETUAL MEMBERS.

Living—Rev. Friends, 5; P. B.; F. L. C.; E. F. C.; C. B.; B. M.; J. M. D.; M. B. McG.; Mrs. E. H.; J. C.; H. M.; A. L. B.; P. M.; M. M. M.; M. H.; M. B. H.; P. F. H.; M. I. H.; Mrs. P. F. H.; M. T. H.; Mrs. P. D. F. and C. S.; J. F. K.; M. T.; I. T.; E. H.; M. H.; C. K.; R. family.

Deceased—Bridget Quigley; Andrew Wissler; Mary E. Kirk; Robert F. Carroll; Mrs. Winifred Mullarkey; John H. Dunne; Daniel McAleer; James McCann; Bridget McCann; Peter Rourke; Mrs. Catherine Rourke; John H. Rourke; Heumiller family; Sarah F. Hapgood; Theodore B. Hapgood; Michael T. Howley; Mrs. Patrick Coleman; John Meehan; Russell family.

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## THE MARYKNOLL MISSION CIRCLES

**C**HRISt the Savior is born. May His Birthday be a day of richest blessings for every Circler!

If in Christian lands woman is more than a slave, if she is respected and honored, it is the inevitable result of the honor which the Church gives to Our Savior's blessed Mother—a woman. Catholic woman! know that on Christmas Day God raised a woman above the angels. Know, too, that the story of Bethlehem, as it is carried around the world, will free womankind from the degradations of paganism and raise her to the status that befits a soul "made in the image and likeness of God." In that great work *you* help, when you help the cause of foreign missions.

Under the auspices of the Maryknoll Women's Auxiliary of Philadelphia, an important meeting of the Maryknoll Circlers of that city was held some weeks ago.

New vigor was given to all by the reports of varied Circle activities, which included the formation of new Circles, securing new subscriptions and renewals for *THE FIELD AFAR*, sewing and clerical work for the Maryknolls here and abroad, and raising funds for the completion of the Blessed Sacrament Burse for The Vénard College (Maryknoll's preparatory school in the diocese of Scranton, Pa.), or for the support of missionaries or catechists in the Maryknoll Mission in China.

It is planned to have representatives of all the Philadelphia Circles enrolled as members of the Auxiliary, in order that all may continue to share in the benefits of union.

The meeting was addressed by Fr. Vincent Dever of Maryknoll, who belongs to the archdiocese of Philadelphia. A vote of thanks was extended to Rev.

Dr. Garrigan, Diocesan Director of the Society for the Propagation of the Faith, for the use of the Society's offices.

Gemma Galgani Circle, Spencer, Mass., has been giving good service in card checking. "A dollar saved is a dollar earned." The help afforded enables us to re-use old index cards. With several boxes of cards that were returned lately, came, also, one dozen nicely made dish towels.

Each member of St. Rita's Circle of Brooklyn, N. Y., has made the following resolution: to bring either a new member or a new *FIELD AFAR* subscription to every meeting. Such active propaganda is a worthy aim for any Circle. The members are interested, too, in completing St. Rita's Burse.

On the eve of the Second Departure for China, a much-prized memento for our missionaries arrived from two Circles, senior and junior, of *Our Lady, Queen of Martyrs*, in Brookline, Mass. Each missionary received a delicately painted card whose design made a worthy setting for the generous spiritual offerings recorded thereon. It was a charming expression of a thoughtfulness that means much to such work as this, for while material alms are necessary, the spiritual aid is vastly more so.

St. Teresa's Circle of Tarrytown is a near neighbor in every sense of the word. At times, which have been frequent of late, we send over the wire S. O. S. calls that bring immediate relief. Saturday afternoons for several weeks, from three to six of the members have climbed our hill, to put their one free afternoon a week at our disposal. As a result of their work, mission seed has been scattered far and wide over the country. And this is but a part of their labors for Maryknoll.

Again this year the *Maria Mission Circles* of Pittsburgh (a diocese, by the way, where there is notable mission activity) are pushing their *Christmas-Gift to-the-Christ-Child* idea. They send out, to Circle members and friends, a most attractive card bearing this message:

Adeste Fidelis.

To the end that all mankind come with us on Christmas Morning to bring to the Christ Child the souls He desires, the *Maria Mission Circles* invite you to make the following

Resolution:

"As a Christmas Gift to the Christ Child, I will donate to the missions a sum greater than that for any one of my other Christmas gifts."

The idea is good—even heroic—and has had excellent results. If any Maryknoll Circlers are interested we shall be glad to supply cards.

**Wanted — Circles to co-operate with Maryknoll in a special effort to help good subscribers to stay on our *Field Afar* lists.**

To the many inquirers, we suggest the following possibilities for Circle activity:

**Sewing.** The Maryknolls here and abroad are especially grateful for co-operation in the making of altar and household linens. Further information will be gladly sent on request.

**Clerical work.** For those Circlers who do not wish to sew, there is much light clerical work that will be of value to Maryknoll. Materials will be forwarded on request.

**Fund building.** Many Circles are glad to devote themselves to the upbuilding of special funds. Some are supporting a catechist in the Maryknoll Mission; others are working to complete some favorite burse, for Maryknoll or the Maryknoll Preparatory College, The Vénard; and at least one has undertaken to raise the necessary thousand dollars to build a chapel at a Maryknoll Mission station. Or lesser offerings are devoted to the sanctuary oil, wine, or candle funds, or the Maryknoll bread fund.

**Gathering the fragments.** "The crumbs that fall" often bring in returns that are not to be despised. Broken or discarded bits of jewelry are welcome additions to our junk pile, and tinfoil gathered and sold to a dealer is the source of small remittances that help to swell our daily receipts—and further this work for souls.

Address all inquiries to  
The Circle Director, *Field Afar* Office  
Maryknoll, Ossining P. O., N. Y.



*This fellow looks extremely sad.  
He is thinking of your stencil  
now in our cages and threatened  
with a walkout.*

*Why not give him a chance to  
smile and be happy?*

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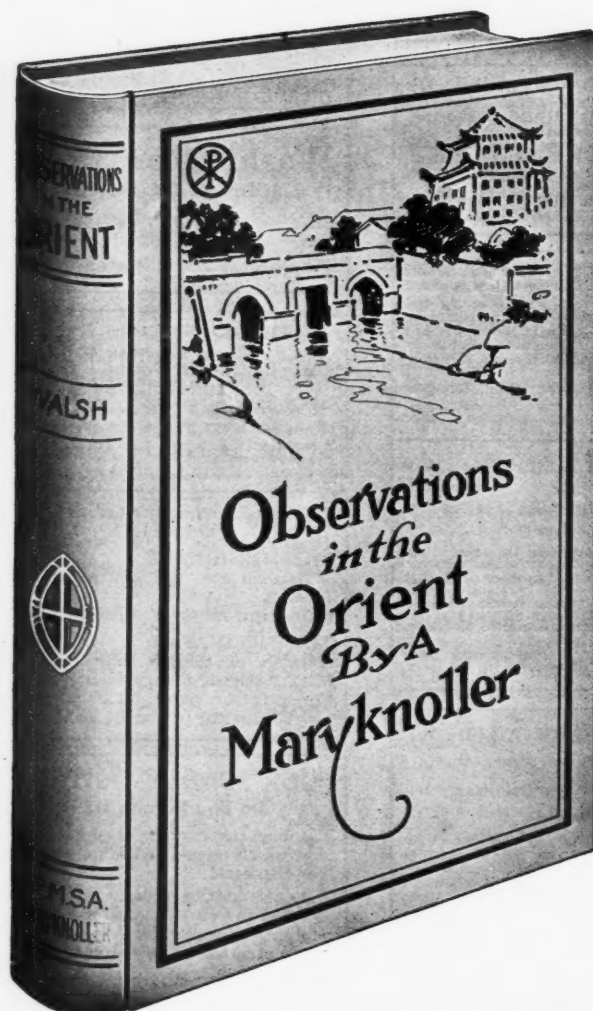
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*And still they comment on*

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